

extracts from Discourses on Islamic way of Life

SOLUTIONS TO DOMESTIC CONFLICTS

Collection of Speeches
Justice (R) Mufti Muhammad Taqi Usmani

DARUL-ISHAAT
Karachi-Pakistan.

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CAUSES OF DISUNITY AND THE REMEDY-I[1]

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

اَلْحَمْدُلِلّٰهِ نَحْمَدُهٗ وَنَسْتَعِيْنُهٗ وَنَسْتَغْفِرُهٗ وَنُؤْمِنُ بِهٖ وَنَتَوَكَّلُ عَلَيْهِ وَنَعُوْذُبِاللّٰهِ مِنْ شُرُوْرِ اَنْفُسِنَا وَمِنْ سَيِّئَاتِ اَعْمَالِنَا۔مَنْ يَّهْدِهِ اللّٰهُ فَلَا مُضِلَّ لَهٗ وَمَنْ يُّضْلِلْهُ فَلَا هَادِيَ لَهٗ وَاَشْهَدُ اَنْ لَّا اِلٰهَ اِلَّا اللّٰهُ وَحْدَهٗ لَا شَرِيْكَ لَهٗ وَاَشْهَدُ اَنَّ سَيِّدَنَا وَنَبِيَّنَا وَمَوْلَانَامُحَمَّدًا عَبْدُهٗ وَرَسُوْلُهٗ صَلَّى اللّٰهُ تَعَالٰى عَلَيْهِ وَعَلٰى اٰلِهٖ وَاَصْحَابِهٖ وَبَارَكَ وَسَلَّمَ تَسْلِيْمًا كَثِيْرًااَمَّا بَعْدُ!

اَعُوْذُ بِاللّٰهِ مِنَ الشَّيْطٰنِ الرَّجِيْمِ O

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ O

عن أبی الدرداء رضی اللّٰہ تعالیٰ عنه عن النبی صلی اللّٰہ علیه و سلم قال آلا أخبر کم بافضل من درجة الصیام و الصلوٰۃ و الصدقة قالوا بلی قال اصلاح ذات البین و فساد ذات البین هی الحالقة۔

(ابو داود کتاب الادب، باب ما فی اصلاح ذات البین)

Wiseman of the ummah

The above Hadith is reported by Sayyidina Abu ad-Darda رضی اللہ عنہ. He was a high ranking Companion and *Wali* (friend) of Allah. The Prophet صلی اللہ علیہ وسلم had described him as حکیم هذه الامة (the wise man of this *Ummah*). Allah had granted him wisdom.

Question creates interest

He reported that once the Prophet صلی اللہ علیہ وسلم asked his *sahabah* رضی اللہ عنہم, "Shall I not disclose to you something that is

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[1] Venue: Jami' Masjid Baitul-Mukarram, Gulshan-e-Iqbal, Karachi.

more excellent in degree than *salah,* fasting and *sadaqah*?" This was the Prophet's صلى الله عليه وسلم style of speech. Whenever he had to bring out the importance of something, he put a question to the Companions رضى الله عنهم. This created in them an interest and the information or disclosure had an effect on them. But, without an urge to know, the best of disclosures and teachings are fruitless. So, the interest or craving is very significant.

Create an interest in religion

This is why our religious elders have prescribed that success lies in a craving for religion and practice on it. Once that interest is created, Allah bestows blessings and that is His way of doing things. Mawlana Rumi describes it thus:

آب کم جو تشنگی آور بدست   تا بجوشد آب از بالا و پست

Do not search for water much, create a great thirst. When that is created, it is Allah's practice that He bestows water and it springs from everywhere. The craving is very significant. May Allah grow it in us, *Ameen!*

The urge makes you restless

Once the interest is created, it does not let man rest. He is restless till he gets what he wants. When a man is hungry-that is, he craves for food - he is restless till he gets something to eat. When he is thirsty he craves for water and will not cease to be restless till he has water.

May Allah grow in us a craving for religion. Once we have that, it will keep us restless till we get religion and we will crave for more (knowledge and practice).

Religious urge in sahabah

It was with each one of the *Sahabah* that they were worried how they would fare after death. They would be presented before Allah and there is Hell or Paradise. What is the destination? The result was that in every little thing they did from morning till evening, they wondered if it was according to Allah's pleasure or not. They worried lest their mistake sent them to Hell.

Hanzalah's رضی اللہ عنہ thought of hereafter

Sayyidina Hanzalah رضی اللہ عنہ went to the Prophet صلی اللہ علیہ وسلم and submitted, "O Messenger of Allah! "یا رسول اللہ نافق حنظلة" Hanzalah has become a hypocrite." He said that about himself. The Prophet صلی اللہ علیہ وسلم asked him how was that and he said, "When I am with you, I think of the Hereafter and seem to see paradise and Hell before my eyes. I feel tender and mild at heart and an inclined to obey Allah. But when I am away with my family, this condition is not found in me. I have become a hypocrite because when I am away from you, I am in a state different from the one when I am here."

The Prophet صلی اللہ علیہ وسلم comforted him, saying, "Hanzalah, these are different moments. Man is overpowered by sentiments of a differing nature. So, do not worry. Rather, keep doing what Allah has asked you to do. Insha Allah, you will succeed." The thought that one has become a hypocrite is really the craving for the Hereafter that has made one restless.

Umar's رضی اللہ عنہ thought of the future

Sayyidina Umar رضی اللہ عنہ was a great *sahabi*. He was the second Khalifah (caliph) of whom the Prophet صلی اللہ علیہ وسلم said, "If there were a prophet after me, he would be Umar." He also said about him," The devil does not go by the path, Umar walks on. The devil takes a different path." And he also told Sayyidina Umar رضی اللہ عنہ that he had seen his palace in paradise. In spite of these things about him, his anxiety was so intense that he adjured Sayyidina Huzayfah رضی اللہ عنہ to say on oath whether his name was on the list of hypocrites, which the Prophet صلی اللہ علیہ وسلم had mentioned to Huzayfah رضی اللہ عنہ.

Help follows the urge

When a man shows a deep interest then Allah who is Merciful bestows. Mawlana Rumi رحمۃ اللہ has said:

آب کم جو تشنگی آور بدست   تا بجوشد آب از بالا و پست

Do not look for water much but first create the thirst in you.

We must always be eager and restless to have the correct knowledge. Once that craving is created, Allah grants it through His Mercy and Benevolence. It is His *Sunnah* that till today. He has never let down a true seeker who has a sincere

desire in his heart.

The Prophet صلى الله عليه وسلم first created an interest in his Companions رضى الله عنهم and he did that by asking them a question, "Shall I not disclose to you something that is more excellent in degree than *salah*, fasting and *sadaqah*?" They became interested.

Salah takes one nearer to Allah

The *Sahabah* رضى الله عنهم said, "O Messenger of Allah! Certainly! Do tell us." They were always eager to know how they could gain nearness to Allah and earn His pleasure. They had already heard of the virtues of fasting, *salah* and *sadaqah*. The Prophet صلى الله عليه وسلم had told them that *salah* is a pillar of religion.He also told them that Allah says, "A slave gains nearness to Me through the supererogatory. The more optional *salah* he offers, the closer he gets to Me till I become his eyes with which he sees, his ears with which he hears and his hands with which he holds." In short, by observing plenty of optional *salah*, he gets so near to Allah that from head to toe he is an example of Allah's pleasure. The Companions رضى الله عنهم had heard of this merit of *salah*, so they wondered what could be more excellent than *salah*?

Merit of fasting

They had also heard about the reward for fasting which Allah had said that while it was ten times for a kind of worship and so-many times for another kind, but:

الصوم لى وأنا أجزى به

"Fasting is for Me and I will reward it." (Nasai,Kitab us,-Si'am)

In other words, He will give the reward for fasting, which is uncountable, unmeasurable and unweighable by us. "Fasting is for Me, so I will reward according to My Greatness and Glory." The Companions رضى الله عنهم were aware of the merits of fasting, so they wondered what could be more meritorious.

Merit of sadaqah

They had also heard the merits of *Sadaqah* that the reward for giving charity for Allah's sake is seven hundred times. Besides, the measure is not what we know of but it is the one

used in paradise. What could that be?

Most excellent deed is to reconcile warring groups

The Prophet صلى الله عليه وسلم had offered to disclose to them something more excellent than *salah,* fasting and *Sadaqah* whose excellences they had known. So, an interest was aroused in their hearts and they submitted, "O Messenger of Allah! Do tell us what it is that we may pursue it and Allah may grant us more reward than we get from these forms of worship." He said, "It is "صلاح ذات البين" (to put things right between two Muslims who are at loggerheads with one another." They may have quarreled, disputed or not be on speaking terms with one another. We may bring them together, make them friends.

This deed is more excellent than *salah,* fasting and *sadaqah.* This is how the Prophet صلى الله عليه وسلم taught his *Sahabah.*

Reconciling people is more excellent than optional salah and fasting

The *salah* and fasting mentioned in this Hadith are the supererogatory deeds, the optional worship. A man may engage in optional *salah* all night, observe optional fasting during the day and give away much of his wealth in charity. These things are very meritorious and rewardable but, if two Muslims are indifferent to one another and stranged because of that then you will get more reward for putting things right between them. You will give a little time and reunite them, bringing them harmony, but we will reward more than you can get by night long worship and day-long fasting and abundant charity.

What a great thing the Prophet صلى الله عليه وسلم disclosed to them!

Disharmony shaves off

After emphasizing that to establish mutual love and harmony among Muslims is more excellent than optional worship the Prophet صلى الله عليه وسلم said in the next sentence,

"وفساد ذات البين هى الحالقة"

"But spoiling them, in-fighting and mutual hatred are the 'shavers'."

This is explained in another Hadith, "I do not say that they shave off the hair, but mutual fighting shaves off your religion." When there is disharmony and hatred among people then they commit many sins like back biting, scandalising, hurting and accusing each other.

Evil influence

The mutual wrangling and quarrels have an evil influence on the people who become alienated from religion. They lose light of religion and a darkness penetrates their hearts. This is why the Prophet صلى الله عليه وسلم emphasized very often that disharmony and discord must be avoided.

He missed the congregation to arrange a patch up

The Prophet صلى الله عليه وسلم led the congregational *salah* in the Masjid Nabawi and obviously, as long as he was alive no one else led the *salah* in this mosque. In all his life, he could not come to this mosque at the time of *salah* just once and Abdur Rahman Ibn Awf رضى الله عنه led the congregation. The reason why he did not come was that he learnt of a dispute between two groups of a Muslim tribe. So, he went to put things right between them. He was delayed there and, in his absence, Sayyidina Abdur Rahman Ibn Awf رضى الله عنه led the congregational *salah*.

This was the only time in his life that though he was healthy he would not reach the Masjid Nabwi. The Qur'an and Ahadith instruct us that we must not tolerate fighting between Muslims. We must do our best to bring them to a compromise because disputes and in-fighting are what shave off (religion).

Assurance for a house in center of paradise

The Prophet صلى الله عليه وسلم said

أنا زعيم ببيت فى وسط الجنة لمن ترك المراء وهو محقّ

I give an assurance of a house in the center of paradise to one who in spite of being rightful ceases to dispute.

He could have claimed his right legally or in some other way but he surrenders it so that the dispute should end. The Prophet صلى الله عليه وسلم assures such a man that he would get him a house in the center of paradise. This is a great thing, indeed!

No other deed gets this assurance

The Prophet صلى الله عليه وسلم has not taken this responsibility for any other deed. In this way, he has taught us to refrain from disputes and to live as Allah's slaves and brothers of each other. We must remove every such thing that might lead to disputes and quarrels because Allah has placed a light in unity, fraternity and love. This light brightens a man's life in this world and the next. If, on the other hand there is mutual quarreling and mischief then darkness pervades this life and the next and it spells unhappiness.

Murderer and murdered in hell

The Prophet صلى الله عليه وسلم also said:

اذا التقى المسلمان بسيفيهما فالقاتل والمقتول كلهما فى النار

If two Muslims confront one another with their swords then the murderer and the murdered both will go to Hell.

Someone asked him. "O Messenger of Allah, the murderer will go to Hell because he killed a Muslim unrightfully but why will the murdered go to Hell?" He said:

انه كان حريصًا على قتل صاحبه

Indeed, he also intended to kill his opponent.

He too had raised a sword. If he had aimed correct, he might have killed the other. By a coincidence, the other overtook him. So, both will go to Hell. Therefore, he said that Muslims must not quarrel.

Obey the ruler even a black slave

The Prophet صلى الله عليه وسلم said, "Even if a black slave becomes your ruler then do not raise your sword at him, unless he perpetrates disbelief." If you raise your sword against him then some people will take your side and some his. As a result Muslims will be divided into two groups and hatred will grow between them. The Prophet صلى الله عليه وسلم has not tolerated differences and disorder among Muslims at any cost. He has said:

كونوا عباد الله إخوانًا

O slaves of Allah, become brothers, one of the other.

A miserable life

At the mention of worship, our mind turns to *salah,* fasting, *sadaqah, zikr,* recital of Qur'an, and these things, indeed are excellent forms of worship. However, the Prophet صلی اللہ علیہ وسلم said that to reconcile Muslims is more excellent than these forms. But, today, our society has gone very far away from this instruction of the beloved Prophet صلی اللہ علیہ وسلم. Envy, disputes, quarreling, discord-these things are found at every step in our society. Life has become miserable. We have ignored the Prophet صلی اللہ علیہ وسلم warning that these things shave off religion. They have shaved off our religion so that we do not perceive their ugliness and evil.

Doing what promotes disputes

If anyone does not offer *salah,* drinks wine or commits a sin then our society classifies him as evil. But if he does something that sets people against each other then no one regards him as a criminal and evil, as the Prophet صلی اللہ علیہ وسلم said that he is. No one thinks about eliminating mutual discord and quarrels. Indeed, the Prophet صلی اللہ علیہ وسلم has taught us a great thing by saying that setting things right between Muslims is more excellent than *salah,* fasting and *sadaqah.*

He is not a liar

The Prophet صلی اللہ علیہ وسلم said:

لیس الکذاب الذی ینمی خیرًا

If anyone says something that is not a fact in order to create love in the heart of a Muslim for another and to remove hatred then he is not counted among those who lies. Suppose someone learns of a quarrel between two Muslims who hate one another and he wishes to grow love between them, so he goes to each and says that the other speaks highly of him and prays for him. Though he did not hear him take his name and make a supplication yet, he knows that the man surely makes supplication to Allah thus:

ربنا اتنا فی الدنیا حَسَنَةً و فی الآخرة حسنةً وقنا عذاب النار

Our Lord give us good in this world and good in the Hereafter and save us from the punishment of the fire.

The word "us" includes all Muslims!

Supplication for all Muslims

Similar, he knows that the man recites the prayer *at-tahiyaat* in *salah* and comes to the words:

"السلام علينا و على عباد الله الصالحين"

Peace be on us and on Allah's righteous slaves.

These words include prayer for security of all Muslims Again, he concludes his *salah* with the words:

"السلام عليكم و رحمة الله"

Peace be on (all of) you and the mercy of Allah.

The jurists say that it includes all Muslims the angels and jinns to his right and to his left.

Hence, he is not wrong if he tells the other man that he prays for him, for, in these prayers all Muslims are included. In this way the two men will strike a compromise, and come close to one another.

In fact, some jurists have said in explaining this Hadith that if one has to tell a clear lie to get two Muslims together then he may tell the lie. Nevertheless, the Prophet صلى الله عليه وسلم said that discord between two Muslims is so bad that if one has to speak something not a fact to get them united then it is allowed to him.

If we try to get two disunited people together then that is a great thing and highly rewarding. It is more rewarding than offering optional *salah* all night, fasting every day of one's life and giving away all wealth in *sadaqah*.

Some people are the very converse. They cannot see two people united. They instigate each of them till enmity and hatred grow in their hearts. There is no sin greater than that.

Successor of Iblis (satan)

Iblis, the devil, has an army of smaller devils. They are spread all over the world their task is to lead people on the wrong path. According to a Hadith, Iblis sometimes sets up his assembly on the ocean. He calls for a report from other devils One of them reports that he induced a worshipper not to offer *salah*. Iblis commends him. Another reports that he prevented a worshipper from fasting and Iblis applauds him. A third

reports that he tempted a person to not give *sadaqah*. Which he was about to give. He also is applauded. Another reports that he created dissension between a husband and his wife so that they hate one another. Iblis stands up from his throne and embraces this devil and says, "you are my real successor. You did the right thing just as I wished to do."

Grower of hatred is a greater criminal

The most serious attack of the devil and his most successful play is to sow seeds of dissension. Hence, in the light of this Hadith, those people perpetrate a very dangerous crime who grow hatred between two friends or between loving couples. If anyone prevents a worshipper from offering *salah* or from fasting then he also plays the part of the devil but to grow dissension is so bad that Iblis is very pleased with it. Hence, we must concentrate on keeping away from it.

How to avoid discord

The question arises, how may we keep away from quarrel and discord? How may we grow love? How may we remove dissension?

The Prophet صلى الله عليه وسلم has instructed the Ummah with a deep insight. Each of these instructions is helpful in growing mutual love and eliminating quarrel. However, before we mention them, we must point out that there is a basic condition which we must keep in mind.

The condition

The entire procedure is based on a basic condition for removing dissension and growing love and unity. Only when the condition is fulfilled will we attain our goal. Everyone proclaims loudly that Muslims must unite and bickering must end. In fact, even those who sow seeds of dissension shout hoarse that we must unite! But unity evades us. Why? A saintly man has a proposal. He has diagnosed the illness and proposed a cure. It is only the men of Allah who succeed in diagnosing the illness because Allah puts only in the hearts of His pious slaves what the nature of the illness is and what is its cure.

Haji Imdadullah رحمه الله

The great Shaykh, Haji Imdadullah رحمه الله Muhajir Makki, is the Shaykh of our Shaykh's Shaykh. He is not a graduate of a Madrasah, not a qualified aalim. He only studied the initial books. But, if Allah opens the doors of *ma'arifah* (divine awareness) on anyone then great scholars submit to him. Great scholars like Mawlana Muhammad Qasim Nanotwi رحمه الله and Mawlana Rashid Ahmad Gangohi رحمه الله also presented themselves before him to gain training and to improve manners.

Two conditions-humbleness and sacrifice

He untied the knot-why is unity not established though everyone tries to get people united and agreeable? The wise answer that he gave is such that if we sincerely go by it then all our altercations will vanish. He said, "The basic path to unity and harmony is to grow two things in oneself. If we do that then unity will be established. If even one of them is lacking then unity will never be achieved. The two things are: humility and selflessness."

Humility or humbleness is to regard oneself as nothing. (Say to yourself:) "I am Allah's slave and because I am a slave I am bound to observe His commands. By myself, I have no merit and have no right. Hence, if anyone violates my rights then he does no wrong, for, I deserve that."

Arrogance obstructs

The respected Haji Imadadullah رحمه الله said that unity is not established because every man is arrogant at heart. He thinks that he is great, and he has many rights. He then blames others for violating his rights and not giving him respect Arrogance breeds discord.

When one is arrogant, he regards himself as great and owner of many rights. He expects other people to respect him but when they do not treat him with respect, he has complaints about them and the knot is tied. He begins to hate and things worsen. They quarrel. So, arrogance is the root cause.

Prescription for comfort

Mawlana Ashraf Ali Thanawi رحمه الله gave a prescription

for a life comfort and peace. He said, "If you follow the prescription then you will not have complaint against anyone, Insha Allah". It is that you conceive to yourself that the world is a very bad place and its main purpose is to hurt. Hence, if a human being or animal hurts you then it is exactly in accordance with the nature on which the world is created. But ,if you find someone favourable to you then you must feel surprised and you should thank Allah for that.

Have no expectations

Hence, do not have good expectations from anyone in this world, a friend, a relative, etc. Do not entertain any kind of expectation from anyone that he would help you, give you something and so on. If you will have no expectation from anyone and yet you are benefitted by him then it will please you much. Thank Allah for that. Say, "O Allah you put it into his heart and he was kind to me. Indeed, You are Benevolent."

No complaints against enemies

If you have no expectations and anyone hurts you then you will have no complaints. It is just like when an enemy hurts us, we do not complain. We are not grieved. We only have a complaint when someone we had relied on hurts us. This is why Mawlana Thanawi رحمة الله said, "Have no expectations from any creature."

Place hopes in only one being

We must have expectation from only One Being. Ask only Him. Place hopes in Him alone. Cut off hopes from all the others. Expect from Allah the Majestic, the Gracious alone. The Prophet صلى الله عليه وسلم used to make this supplication:

اللّٰهُمَّ اجْعَلْ فِىْ قَلْبِىْ رَجَاءَكَ، وَاقْطَعْ رَجَائِىْ عَنْ مَنْ سِوَاكَ

O Allah! Place in my heart hope in you. And, remove my hopes from everyone besides you.

First base of unity-humility

A man who is humble will not think that he has a right over other people. He will think of himself as Allah's slave who has no standing and who will be happy with howsoever Allah treats him. He will have no expectation from others and therefore, no complaints. When there are no complaints, there

will be no disputes. Thus, humility or humbleness is the first pillar of unity and harmony.

The second base-selflessness

The second pillar of unity and harmony is selflessness. It is an attitude of self-sacrifice with Allah's creatures. He should be prepared to sacrifice his comfort to let his Muslim brother live in comfort. He would bear hardship but protect his Muslim brother from hardship. He would be willing to suffer loss but would try to benefit his Muslim brother. We must grow this spirit of self-sacrifice in us.

اس نفع و ضرر کی دنیا میں　　یہ ہم نے لیا ہے درسِ جنوں

اپنا تو زیاں تسلیم مگر　　اوروں کا زیاں منظور نہیں

We should agree to suffer loss but not let others suffer it.
This is the lesson the Prophet صلی اللہ علیہ وسلم gave us.

Sahabah's self-sacrifice

The Qur'an described sacrifice of the Ansar Companions رضی اللہ عنہم:

يُؤْثِرُوْنَ عَلٰٓى اَنْفُسِهِمْ وَلَوْ كَانَ بِهِمْ خَصَاصَةٌ

Preferring them above themselves even though poverty was their lot. (al-Hashr, 59:9)

Some travellers came to the Prophet صلی اللہ علیہ وسلم once. They were hard-pressed. At such times, the Prophet صلی اللہ علیہ وسلم would tell his Companions رضی اللہ عنہم that some poverty-stricken guests had come. Those who could might serve the guests with meals.

Example of a sahabi

When he heard the Prophet صلی اللہ علیہ وسلم a sahabi took one of the guests to his house. His wife confided to him that they did not have enough food for three of them. Either they would eat or their guest, but not all of them. So, he suggested to his wife that she should place the food before the guest and blow out the lantern. She obeyed the instructions and the *Sahabi* sat down with his guest but though he moved his hand from the platter to his mouth, he did not eat anything. The guest was

under the impression that he ate with him. Thus, the couple and their children slept hungry having fed the guest. Allah was pleased with them and revealed a verse about them:

يُؤْثِرُوْنَ عَلٰى اَنْفُسِهِمْ وَلَوْ كَانَ بِهِمْ خَصَاصَةٌ

Preferring them above themselves even though poverty was their lot. (Al-Hashar, 59:9)

They preferred to go hungry but made sure that their guest was comfortable. This was their sacrifice.

Meaning of self-sacrifice

Accordingly, self-sacrifice is to endure some hardship but let a fellow Muslim be pleased at heart. He whom Allah grants this characteristic is really granted such a savor of faith that every other pleasure of the world is nothing before it. When a man endures hardship so that his Muslim brother might have a smile on his face then that is more pleasing to him than every other pleasure in the world. No one can say how long he would live. People die suddenly. So, why not practice self-sacrifice. Once that is done, Allah blesses people with love in their hearts for each other and He bestows His favours on those who practice self-sacrifice.

How a person was forgiven

We learn from a Hadith that a man from an earlier Ummah died and was brought before Allah. His Record of Deeds did not show any worthwhile worship. Allah asked the angel responsible over the Record of Deeds whether he had any pious deed in his record. The angel said, "He has no piety worth mention except that when he bought something he did not haggle with the seller. When the seller quoted a price, he asked for a discount and paid the discounted price."

سهلًا اذا باع، سهلًا اذا اشترى

Similarly, he was mild when he sold his merchandise. He never argued that his price was not negotiable, but reduced it for a poor buyer. Also, when he saw that his debtor was hard-pressed, he wrote-off the debt. Allah said, "If he forgave My slaves their debts then I am more liable to forgive him. So, I forgive him."

Thus, the grounds on which he was forgiven was his self-sacrifice.

Eliminate selfishness

Any way, we saw that Haji Imdadullah رحمة الله prescribed that we should rid ourselves of arrogance and develop an attitude of self-sacrifice. In this way, we will be free from discord. As for selfishness, it is the opposite of self-sacrifice. A man who is selfish is ever engrossed in his own little world always contemplating how to amass his ambitions.

The opposite of 'humbleness' is 'arrogance'. If a man gives up arrogance and selfishness and adopts humbleness and self-sacrifice then unity and love will be established, Insha Allah. So, let everyone resolve to do it. This is the deed that Haji Imdadullah رحمة الله prescribed.

One standard

The other thing that the Prophet صلى الله عليه وسلم said in the Hadith is really the base of all good manners. If we develop it then all bickerings will end. That other thing is:

أحب لاخيك ما تحب لنفسك

واكره لاخيك ما تكره لنفسك

Love for your brother what you love for yourself and detest for your brother that which you detest for yourself.

Therefore, whenever we deal with anyone, we must place ourselves in his place and think how we would react if we were treated as we treat him. What would we like? Then, we must opt to deal with him in the light of our conclusion and do for him what we would have him do to ourselves. This is the best standard to deal with others.

Remove double standards

It is a malady with us that we have set up two standards,one for us and another for others. We do not like the same thing for other people as we like for ourselves.

However, if all of us abide by the instruction of the Prophet صلى الله عليه وسلم and choose for our brother what we choose for ourselves then there would be no discord because everyone

will abstain from doing what hurts other people.

We conclude by repeating that these are some principles for promoting unity and harmony among ourselves. May Allah through His benevolence enable us to understand these things and to conduct ourselves accordingly. *Aameen.*

وَاٰخِرُ دَعْوَانَا اَنِ الْحَمْدُ لِلّٰهِ رَبِّ الْعٰلَمِيْنَ

And our last call be, praise be to Allah, Lord of the worlds.



CAUSES OF DISUNITY AND THE REMEDY-II[0]

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

اَلْحَمْدُلِلّٰهِ نَحْمَدُهٗ وَنَسْتَعِيْنُهٗ وَنَسْتَغْفِرُهٗ وَنُؤمِنُ بِهٖ وَنَتَوَكَّلُ عَلَيْهِ وَنَعُوْذُبِاللّٰهِ مِنْ شُرُوْرِ اَنْفُسِنَا وَمِنْ سَيِّئَاتِ اَعْمَالِنَا۔ مَنْ يَّهْدِهِ اللّٰهُ فَلَا مُضِلَّ لَهٗ وَمَنْ يُّضْلِلْهُ فَلَا هَادِىَ لَهٗ وَاَشْهَدُ اَنْ لَّا اِلٰهَ اِلَّا اللّٰهُ وَحْدَهٗ لَا شَرِيْكَ لَهٗ وَاَشْهَدُ اَنَّ سَيِّدَنَا وَنَبِيَّنَا وَمَوْلَانَا مُحَمَّدًا عَبْدُهٗ وَرَسُوْلُهٗ صَلَّى اللّٰهُ تَعَالٰى عَلَيْهِ وَعَلٰى اٰلِهٖ وَاَصْحَابِهٖ وَبَارَكَ وَسَلَّمَ تَسْلِيْمًا كَثِيْرًا۔ اَمَّا بَعْدُ!

اَعُوْذُ بِاللّٰهِ مِنَ الشَّيْطٰنِ الرَّجِيْمِ O

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ O

عن ابی عمر رضی اللّٰه تعالٰی عنه عن النبی صلی اللّٰه علیه و سلم قال المسلم اذا كان يخالط الناس و يصبر على أذاهم خير من المسلم الذی لا يخالط الناس ولا يصبر على أذاهم۔ (ترمذی، صفة القيامة، باب نمبر ۵۵، حديث نمبر ۲۵۰۷)

In part I, we have read the sayings of the Prophet صلی اللہ علیہ وسلم concerning remedies for disunity among Muslims. This is another Hadith of the Prophet صلی اللہ علیہ وسلم.

Sayyidina Ibn Umar رضی اللہ عنہ reported that the Prophet صلی اللہ علیہ وسلم said:

There is a Muslim who keeps away from other people, stay in a mosque or a Madrassah or a place of worship so that he may not have to deal with them. There is another Muslim who

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[0] Venue: Jami' Masjid Baitul-Mukarram, Gulshan-e-Iqbal, Karachi.

has not chosen solitude but mixes freely with the people. He meets them, has a relationship and friendship with them. He deals with them. As a result he faces hardship at their hands but he endures them patiently. This other Muslim who mixes with people and shows patience on their excesses is many times better than the Muslim who keeps away from other people so that he is not called upon to show patience on hardship. (Tirmidhi, 55:2507)

No monasticism in Islam

As we know, Islam does not advocate monasticism as Christianity does. The Christians believe that nearness to God can only be achieved when man gives up all his worldly engagements and takes up a monastic life. But, the Prophet صلى الله عليه وسلم taught us that we must keep constant contact with people and bear with patience the hardships they cause.

Hardship from staying together

Ponder over this interesting teaching. The Prophet صلى الله عليه وسلم has mentioned the two things together: keeping company of people and enduring their excesses. This shows that the two things are complementary and corollary to one another. When you meet people, you will also face hardship, even when they are your close relatives or friends. Why is that?

Allah's perfect power seen in man's face

The answer lies in the creation of man. From the creation of Sayyidina Aadam عليه السلام till today, Allah has created billions upon billions of people and the creation will continue till the Last Day. He has given a face to every man which is no bigger than a span and has eyes, nose, mouth, teeth, ears, cheeks and chin but no two faces are alike in all respects. Every face is different from the other. The difference is seen not only among those who are already created but will persist also among those who will be created. It is not that one of the future creation will have the features of one created in the past. The features enable the looker to distinguish one man from the other.

Nature demonstrated in colour

Further, it is a demonstration of Allah's power that mankind is divided into different races. In each race there is a

common factor and a distinguishing factor. The former makes the race distinct from other races while the later distinguishes every member of that race from the other. Indeed, man cannot comprehend Allah's power.

Fingerprints

The fingerprints of no two men are the same. They are, therefore, used for identification and a thumb impression is like the signature of a man. The lines on it differ from person to person. A cursory look will not detect difference on thumbs of two men but this is a universally accepted fact that there is a wide difference in every two thumb impressions.

What experts can do

Experts on thumb impression assure us that from an enlarged thumb impression they can describe its owner from head to toe. The lines disclose to them all his features even his eyes, his teeth, etc.

Allah can recreate lines on the thumb

My father رحمه الله told us that there is a verse in *surah al-Qiyamah* in which Allah says about the disbelivers:

أَيَحْسَبُ الْإِنسَانُ أَلَّن نَّجْمَعَ عِظَامَهُ O بَلَىٰ قَادِرِينَ عَلَىٰ أَن نُّسَوِّيَ بَنَانَهُ O (سورة القيامة: آيت ٣،٤)

Does man think that we shall not gather his bones? Yea, we are Able to restore his very fingertips. (al-Qiyamah, 75-3-4)

The disbelievers used to ask, "After we die and rot and turn into dust, then how will we be resurrected? Who will do it?"

In the above verse, Allah tells them that He will restore them to life. No one else can.

Embraces Islam on this verse

Allah could have said that He was Able to restore the face, hands or feet, but He mentioned the fingertips particularly.

My father رحمه الله disclosed to us that a scientist became a Muslim on reading this verse. He said, "No body but the creator could have said this thing." Only He who has created every limb of man can say that.

Allah's perfect ability

As we said, no two people are alike. If any two look alike then that is surprising but not if they are unalike. Truly, it would not have been surprising if all men were alike and we should be surprised at their being different. It is Allah's perfect Ability that is reflected in dissimilarity of every person though the races are identified and man is discerned from a woman.

Temperaments differ

Just as faces of every two men differ, their temperaments also differ. Their tastes differ as also their likes and dislikes.

Hence, if two men are together, it can never be that they will not cause inconvenience to one another or one will not hurt the other. They may hurt one another physically, spiritually, psychologically. They are likely to do something that hurts the other.

Sahabah's رضی اللہ عنہم *temperaments differed*

The Companions رضی اللہ عنہم are the most excellent creatures in this universe after the Prophets علیہم السلام. Next to the noble Prophets علیہم السلام, there is no one more God-fearing, pious, righteous, self sacrificing than them and there will not be any In spite of that, they were temperamentally unalike each other.

Disagreement between the Prophet صلی اللہ علیہ وسلم *and His wives* رضی اللہ عنہن

No wife on earth can match the Mothers of the Faithful in their care for their husband. The Mothers of the Faithful were very caring for their husband. However, they too encountered situations not in consonance with their temperament. Sometimes, the Prophet صلی اللہ علیہ وسلم faced such moments with them and found that very trying. For instance, once he was so hurt that he swore that he would not go to them for a month.

Sayyidah Ayshah's رضی اللہ عنہا *displeasure*

Sometimes, it was his holy wives who were hurt on his account. Once the Prophet صلی اللہ علیہ وسلم said to Sayyidah Ayshah رضی اللہ عنہا "O Ayshah! I am able to tell when you are pleased and when displeased." She asked, "How is that?" He said, "When you are pleased with me, you take your oath و رب

محمد 'By the Lord of Muhammad, but when you are displeased with me, you say ورب ابراهيم 'By the Lord of Ibrahim." She submitted.

لا اهجر الا اسْمَكَ يا رسول الله

"O Messenger of Allah, at such times, I do not leave but your name, for, your love continues to remain in my heart."

Ponder over it! Who can be more compassionate and kind than the Prophet صلى الله عليه وسلم particularly with Sayyidah Ayshah رضى الله عنها. His love for her is not unknown to everyone. In spite of that, she had occasion to complain against him. He was not unaware of her displeasure when that occured.

Displeasure as husband and wife

Let no one say that because to hurt the Prophet صلى الله عليه وسلم is an act of disbelief, therefore Sayyidah Ayshah رضى الله عنها committed a grave mistake. The truth is that Allah has divided life into different levels and the Prophet صلى الله عليه وسلم felt hurt by her in his capacity as a husband. Just as a wife takes pride on her husband, so too a husband takes pride on his wife, in certain situations, they do feel displeased with one another. This does not relate to his capacity as Prophet.

Variation in temperament of Abu Bakr رضى الله عنه and Umar رضى الله عنه

So, as we have seen, temperament differences did mark the lives of the Prophet صلى الله عليه وسلم and his wives as, indeed, it did the lives of the two shaykhs, Sayyidina Abu Bakr رضى الله عنه and Sayyidina Umar رضى الله عنه. These two men are the most excellent on earth after the Prophets عليه السلام. As for their relationship with the Prophet صلى الله عليه وسلم the Companions رضى الله عنهم said that the names of these two men were always taken together. "We would say:

Abu Bakr and Umar came,	جاء ابوبكرؓ و عمرؓ
Abu Bakr and Umar went,	ذهب ابوبكرؓ و عمرؓ
Abu Bakr and Umar came out.	خرج ابوبكرؓ و عمرؓ

They were like one life, two hearts. Whenever the Prophet صلى الله عليه وسلم wished to get advice, he would summon both of

them. No one ever imagined of them as being separated.

Sayyidina Umar رضى الله عنه showed great respect to Sayyidina Abu Bakr رضى الله عنه. Once he said to Abu Bakr رضى الله عنه, "Take away all the worship in my life and every deed, but give me the one night you spent with the Prophet صلى الله عليه وسلم in the cave Thawr." They were so very close to one another, yet their temperaments were different so that sometimes it surfaced.

An example of disagreement between them

It is stated in a Hadith that they were conversing one day. Sayyidina Abu Bakr رضى الله عنه said something which displeased Sayyidina Umar رضى الله عنه. He walked away and Sayyidina Abu Bakr رضى الله عنه followed him, trying to pacify him and strike a compromise with him. Sayyidina Umar رضى الله عنه entered his house and shut the door behind him. When Sayyidina Abu Bakr رضى الله عنه realized that he was very angry, he went to the Prophet صلى الله عليه وسلم who read the story on his face or was informed of it through *wahy* (revelation). Thus, when he was yet approaching the Prophet's صلى الله عليه وسلم assembly, the Prophet صلى الله عليه وسلم told his *Sahabah* sitting there. "your friend has had a quarrel with someone today." He came and sat down in the assembly.

On the other side, Sayyidina Umar رضى الله عنه went into his house after shutting the door but when he was alone and sat down, he felt ashamed and repented for having been angry and having shut the door on his friend's face. He came out looking for Abu Bakr رضى الله عنه till he too came to the Prophet's صلى الله عليه وسلم assembly and found him there. Here, he declared that he was ashamed and felt sorry. He said, "O Messenger of Allah, I have committed a mistake." Sayyidina Abu Bakr رضى الله عنه interrupted, "O Messenger of Allah, I have been wrong more than he was. Please do forgive him, for, I am the one who is wrong."The Prophet صلى الله عليه وسلم turned to Sayyidina Umar رضى الله عنه and the other Companions رضى الله عنهم and spoke some very precious words. He said, "will you or will you not leave my companion for me? When I had said:

يَآ يُّهَا النَّاسُ اِنِّىْ رَسُوْلُ اللّٰهِ اِلَيْكُمْ جَمِيْعًا

O mankind! Surely I am the Messenger of Allah to you all.

(Al Araf 7:158)

All of you said كذبت (you lie) but he was the only one who said "صدقت" (you speak the truth).

In short, these great men were mentioned together in the Prophets's assembly. Their natures were different and such incidents did occur in their lives.

Differences in temperament is natural

It is clear from this account that there are no two people who have identical temperament. No one will be exactly as the other expects him to be. Even a son cannot be expected to be exactly as his father likes to be. If a husband expects his wife to turn out exactly as he wishes then that cannot happen, neither can a husband turn out to be exactly as his wife expects him to be.

Unless you are patient, you will fight

Clearly, if you live with other people you will face hardship. It is natural that if you live among people you will face difficulty and you cannot separate these things. You will have to endure that patiently otherwise there will be fighting, quarreling, mischief and disorder. These things are shavers of religion.

We must realize beforehand that in every kind of relationship there will be such moments. The relationship could be between friends or spouses but one will face hardship at the hands of the other. We will have to exercise patience and not turn the experience into a permanent means of hatred. There might be a short displeasure but it should not be turned into an everlasting disunity.

How to avoid hardship

If we must expect hardship from other people, how should we reconcile ourselves to it? How may we keep away from it? And how may we develop mutual love? The Prophet صلى الله عليه وسلم, who has not left behind anything unanswered, prescribed a remedy for these situations. He spoke about relations between spouses because this is the relationship most likely to see clash of temperament. The more people are close to one another, the greater the possibility of unpleasantness. The nearness enjoyed by the spouses is not known in any other relationship. Since a person is more liable to face hardship in

this bond than in any other, the Prophet صلى الله عليه وسلم prescribed a remedy for that. He said:

لا يفرك مؤمن مؤمنة ان سخط منها خلقًا رضى منها اخر۔

(صحيح مسلم، كتاب الرضاع، باب الوصية بالنساء)

> Let no believing man bear malice to a believing woman-meaning, no husband must detest his wife continuously-because, if he does not like any thing in her then surely there is something in her that he likes. (This Hadith is found in *Saheeh Muslim, kitab ar-Ridaa,* chapter *al-wasiyah bin nisa.)*

When a wife does something with which the husband is displeased, He must not let his displeasure take firm root in him and criticise her for several faults. Rather, he must look at her good points too. If he does that, his anger will subside.

Look only at the good thing

No one in the world is black from head to toe, or white from head to toe. No one is good in every way and no one bad or evil in all ways. If a man is wicked, he has some goodness in him, surely. There is some wickedness at least in a man who is good. So the Prophet صلى الله عليه وسلم said, "Look at the good qualities of your wife. As a result she will look good to you in spite of something that you do not like." You will then become patient.

An interesting case

Some one complained to the Prophet صلى الله عليه وسلم about his wife. The Prophet صلى الله عليه وسلم cured this man of his complaining nature when he suggested to him that if she was as bad as he said then he should divorce her. The man was taken aback at that for he could not part with her, so he said to the Prophet صلى الله عليه وسلم that he could not live without her. The Prophet صلى الله عليه وسلم then advised him to keep her and overlook her faults and try to correct her shortcomings.

What does she do for you

Why did the Prophet صلى الله عليه وسلم advised the man straightaway that he should divorce her? The reason is that this man had in his mind only the faults of his wife and he had come to believe that she was very bad. He did not at all look at

her good points. So the Prophet صلى الله عليه وسلم asked him to take the last step. On hearing that, he realized that she helped him in many ways by performing several household chores and she was very beneficial to him. If he were to divorce her then he would be the loser and would find it difficult to carry on. So, he appealed to the Prophet صلى الله عليه وسلم, "I cannot live without her!" So," said the Prophet صلى الله عليه وسلم, "keep her!"

If you look at the evil

It is a fact that if one looks at another's evil and begins to think of him as evil then he cannot see his good qualities. Hence, think of that which is good in him. You will begin to like him and feel safe. You will realize that though things do occur against your temperament yet you learn to tolerate them.

You might be wrong

It is not necessary always that the other person whom you think is on the wrong side is really wrong. You could be on the wrong side. Either one could be wrong.

One person may like some food which the other does not relish. When that is served and the two are at the meal, one will praise it while the other will find it difficult to swallow. So, none of them is wrong. Their temperaments differ and both are right.

Both are right

Therefore, when two people differ on something that is lawful, we cannot say that one of them is wrong. Every two people, including husband and wife, differ on something or the other. The difference is more marked in the two sexes because man and woman are created on different nature and psychology. Each of them thinks according to the nature on which they are created. That is why the Prophet صلى الله عليه وسلم said, "Do not look at her shortcomings only. Look also at her good qualities."

You might break her

The Prophet صلى الله عليه وسلم has compared women to a rib. He said:

المرأة كالضلع، ان اقمتها كسرتها، و ان استمتعت بها، استمتعت

بها و فيها عوج - (بخاری کتاب النکاح، باب المداراة مع النساء)

A woman is like a rib. If you try to straighten her, you will break her. But, if you leave her at her condition then though she looks crooked to you yet you can benefit from her. (Bukhari, Kitab an Nikah, Madarat Ma'nisa)

Her beauty lies in her crookedness

Some men allege that by calling her crooked, the Prophet صلی اللہ علیہ وسلم has blamed her and they use that saying to condemn her. When they quarrel with their wives, they threaten her "O crooked rib, I will straighten you." However, these people forget that the Prophet صلی اللہ علیہ وسلم has described the rib as crooked. If a rib is not crooked but straight then that will not be a rib. Its beauty and soundness lies in its crookedness. If it is straight then the rib is unhealthy.

Crookedness is in the viewer

The Prophet صلی اللہ علیہ وسلم has explained through this saying that to be crooked or to be straight is an external characteristic. It depends how you see it, for, from one angle, it would seem to be straight, but, from another it looks crooked. If we look at a street from the window of a mosque across it then the street seems to be crooked and winding, but if we stand on the street itself and look at it then it is straight while the mosque will seem to be diagonal. In fact, both the street and the mosque are straight. The same thing can be crooked from one point of view but straight from the other.

Woman's crookedness is natural

The Message is simple; because your nature is different from the woman, she is crooked in your eyes. The fact however is that the crookedness is part of her nature in the same way as a rib is crooked. If a rib is straight then that is defective and surgeons would try to mend it to its original crooked structure. Thus, this Hadith does not describe a woman's fault but emphasizes that from your point of view she is not straight and you should not try to straighten her. If you try then it would be like trying to straighten a rib which would then break. If you let it be as it is, it will be to your advantage.

An old woman and an eagle

In an Arabic beginner's text book, *Mufeed ut-Taalibeen* there is a story of a king's eagle that flew to an old woman's house. She tamed it but observed that its beak and claws were crooked. She felt pity for it and wondered that the poor thing was finding it difficult to eat and to walk. She decided to set things right, and armed with a pair of scissors, she operated upon the eagle's beak and claws. The bird was naturally injured and bled profusely. It became handicapped and could no more walk.

This is an example of misplaced love - a love without intelligent thinking. She did not realize that those things which she called crooked were part of the eagle's nature, its built.

Will never see peace

We see throughout this writing that when two people are together, differences in temperament will surely come to the surface. Each will be troubled by the other. There are two ways out for them. One is to quarrel and become disunited which will take away their peace of mind forever.

Show patience

The second way out is to realize that there is bound to be some hardship in every relationship because of variation in temperament of every two people. They should show patience. Life is fleeting and one day, they will face death. It is natural to feel angry when one's companion hurts one, but patience has to be exercised.

What will you gain

A man must think what he would gain if he displays his anger and teaches the other man a lesson of his life. He would not gain anything but there would be enmity all round. It would be very difficult to check it later on: rather, it would spread and intensify. Also, he would become answerable on the Day of Resurrection and face punishment. That punishment would be more terrible than the hardship he faces in the world. Hence, he must show patience and leave the matter to Allah's hands.

Reward for patience

If he shows patience, Allah has promised him a reward.

إِنَّمَا يُوَفَّى الصّٰبِرُونَ أَجْرَهُمْ بِغَيْرِ حِسَابٍ O (سورة الزمر، آیت ۱۰)

Truly the persevering will be paid their reward in full without reckoning. (az-zumar, 39:10)

The reward is unlimited. Our numbers are limited but Allah has not mentioned a number. He said that patience is rewarded beyond limit.

If someone strikes you with a blow and you also give him a blow then you were right to do that, but what did you gain? If you show patience and do not avenge yourself then you have Allah's promise that He will reward you without reckoning. So, you must swallow your anger at the thought of the reward that awaits you.

What do you gain by retaliating

If someone else causes you hardship then *Shari'ah* has allowed you to prevent him doing that as far as it is possible for you to prevent him. But, you are wasting your time in this way. Suppose some person tells you that a certain man backbited you then you will waste your time in confirming his statement and asking other people although if he had not told you then you would never have known and it would never have made a difference to you. Even after you have obtained your information, what do you gain? But, if you had left it to Allah then what other people say about you does not change you in any away.

خلقے پس او دیوانہ و دیوانہ بکارے

If all creatures call me evil, let them do it. My case rests with Allah.

This entitles you to unlimited reward.

Equal retaliation

However, if you insist on avenging your self then how will you ensure that you do not commit excess in seizing revenge. You must cause him equal hardship, not more than what he has caused you; you should not exceed even the least bit otherwise you will be answerable in the Hereafter. Though a

man has a right to avenge himself, using this right is very risky. If, on the other hand, you forgive then you are worthy of unlimited reward. Allah has said:

وَلَئِنْ صَبَرْتُمْ لَهُوَ خَيْرٌ لِّلصّٰبِرِيْنَ O (سورة النحل، آيت ١٢٦)

But if you endure patiently, that is certainly better for the persevering. (An-Nahl, 16:126)

Summary

If a man intermingle with other people, he will find it taxing, difficult and troublesome. The Prophet صلى الله عليه وسلم has prescribed patience to tackle this situation. Pay heed! If everyone follows this prescription then there no more would be discord in the world. Mischief would be eliminated.

May Allah enable me and all of us to observe this prescription *Aameen!*

وَاٰخِرُ دَعْوَانَا اَنِ الْحَمْدُ لِلّٰهِ رَبِّ الْعٰلَمِيْنَ

And our last call be, praise be to Allah, Lord of the worlds.



CAUSES OF DISUNITY AND THE REMEDY -III[1]

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

اَلْحَمْدُلِلّٰهِ نَحْمَدُهٗ وَنَسْتَعِيْنُهٗ وَنَسْتَغْفِرُهٗ وَنُؤمِنُ بِهٖ وَنَتَوَكَّلُ عَلَيْهِ وَنَعُوْذُبِاللّٰهِ مِنْ شُرُوْرِ اَنْفُسِنَا وَمِنْ سَيِّئَاتِ اَعْمَالِنَا۔مَنْ يَّهْدِهِ اللّٰهُ فَلَا مُضِلَّ لَهٗ وَمَنْ يُّضْلِلْهُ فَلَا هَادِیَ لَهٗ وَاَشْهَدُ اَنْ لَّا اِلٰهَ اِلَّا اللّٰهُ وَحْدَهٗ لَا شَرِيْكَ لَهٗ وَاَشْهَدُ اَنَّ سَيِّدَنَا وَنَبِيَّنَا وَمَوْلَانَامُحَمَّدًا عَبْدُهٗ وَرَسُوْلُهٗ صَلَّى اللّٰهُ تَعَالٰى عَلَيْهِ وَعَلٰى اٰلِهٖ وَاَصْحَابِهٖ وَبَارَكَ وَسَلَّمَ تَسْلِيْمًا كَثِيْرًا

أَمَّـــا بَعْــدُ!

اَعُوْذُ بِاللّٰهِ مِنَ الشَّيْطٰنِ الرَّجِيْم O

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ O

عن أبي موسٰى رضى الله تعالٰى عنه عن النبى صلى الله عليه و سلم قال ما أحد اصبر علٰى اذٰى سمعه من الله يدعون له الولد ثم يعافيهم و يرزقهم

(بخارى، كتاب التوحيد، باب قول الله تعالىٰ: ان الله هو الرزّاق ذو القوة المتين)

Enduring patiently hardship

We have read in the previous part that disunity, severe disagreement and mutual hatred are a very serious malady afflicting Muslim society. The Prophet صلى الله عليه وسلم has offered many instructions to the Muslims to protect themselves from this malady and to create mutual love and fraternity among them. One of his instructions is recorded in the previous part. He said that if anyone moves about with other people and exhibits perseverance on the hardship that he faces then he is much better than one who mixes not with people and so has no

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[1] Venue: Jami' Masjid Baitul-Mukarram, Gulshan-e-Iqbal, Karachi.

opportunity to exercise patience on hardship that would otherwise have come upon him from people.

This shows that the main reason for mutual discord and disharmony is lack of patience. When people live together, they are bound to face some difficulty from each other's actions. They must endure that with patience.

The most patient being

In order to lay emphasis on this instruction, the Prophet صلى الله عليه وسلم have said in the above Hadith which is reported by Sayyidina Abu Musa al Ash'ari رضى الله عنه: The Prophet صلى الله عليه وسلم said, "None is more patient than Allah against the annoyance of the people who say that He has a son." The Christians and the Jews who ascribe Eesa عليه السلام and Uzayr عليه السلام as His sons, the polytheists who call the angels as His daughters, and so on. They also worship stones, idols, animals etc. He created mankind and informed the angels that He was placing man on earth as His vicegerent. The same man then ascribes partners to Allah.

Allah's perseverance

Allah knows about this, yet He has given security to mankind. He provides them sustenance. If we look around, there are majority of the disbelievers and polytheists in this world as there always has been. In fact, the Qur'an says:

وَ اِنْ تُطِعْ اَكْثَرَ مَنْ فِى الْاَرْضِ يُضِلُّوْكَ عَنْ سَبِيْلِ اللّٰهِ (الانعام:١١٦)

And if you obey most of those on earth they would lead you astray from Allah's way. (Al-An'am, 6:116)

Most of mankind are involved in disbelief, polytheism and immodesty.

Consequences of submitting to democracy

Everyone calls out for democracy and submission to majority opinion. If we accept that then disbelief is correct but Islam is wrong. May Allah forgive us! Not only are there more disbelievers and polytheists in this world but also of those who are called Muslims and who believe in Allah's unity and the Messengership of Sayyidina Muhammad صلى الله عليه وسلم and the Hereafter--, there are very few who adhere strictly to *Shari'ah* while those who mindlessly walk the path of sin and indecency

form a majority.

Kindness to disbelievers

People commit disbelief, polytheism, sin and indecency on earth but inspite of that, Allah who sees all this, provides and sustains them, gives them security and showers His favours on them. This reflects His Clemency and perseverence. Who is there who endures annoyance more than Allah does? Shaykh Sa'di رحمۃ اللہ has said:

بر خوان یغما چہ دشمن چہ دوست

"The dining mat that Allah has spread in the world for sustenance is available equally to friend and foe, everyone."

He feeds the friend as well as His foe. In fact, He sometimes gives a greater share to the enemy. The disbelievers and the polytheists have more wealth while Muslims sometimes suffer hunger and poverty. Though He hears them, Allah is kind to them and gives them security and provision.

Grow in yourself Allah's character

Observe Allah's Clemency and conduct yourself on this saying of the Prophet صلی اللہ علیہ وسلم:

تخلّقوا باخلاق الله

Conduct yourself with Allah's manners.

You will not get all of them but you should try to get them. When you see that Allah patiently endures the annoying behaviour of the wicked, you - O servants of Allah-you, too should endure patiently the difficulties and trouble placed upon you by other people.

Do not take revenge

Someone may say that Allah does give His foes respite in this world and gives them provision and security and allows them to progress but He will nevertheless punish them in the Hereafter. Then, you too must do likewise and endure patiently if anyone troubles you. Leave the matter for Allah. He will do justice in the Hereafter. If you retaliate in this world then that is not as effective as the one Allah will seek in the Hereafter.

Better to forgive

It is better for you, in any case, that you forgive him who commits excess against you. For, if you forgive then Allah will suffice you and He will fulfil your needs. He will remove every hardship that you face. Hence, the slaves of Allah always forgive. We have heard from our elders about Miyanji Noor Muhammad رحمة الله the Shaykh of Haji Imdadullah رحمة الله and of our grand father. It was his habit that whenever anyone caused him trouble, he would say, "O Allah, I have forgiven him. "Even if a thief took away his property, he would say," O Allah, I make what he has taken away from me lawful to him.. What shall I do by taking revenge from him or calling for punishment on him." He was ever occupied in *Zikr* (remembrance of Allah). When he went to buy something, he carried a pouch full of money which he handed over to the seller and asked him to take away his due from it. He never counted the money, for, he spent the time it would take him to count in making *Zikr*.

An incident in the life of Miyanji Noor Muhammad رحمة الله

Once, he passed through the market, his pouch was in his hand, when a robber came to know that he had the pouch in his hand. He came behind him stealthily and snatched the pouch from his hand, at the same time, making good his escape. Miyanji رحمة الله did not even turn to look who was that. He walked towards his home engaged, as ever, in *zikr* and he also prayed in his heart,

> "O Allah, I have forgiven the robber and made over to him a gift of what he has taken away."

The robber, on his part, got entangled in a difficulty. He could not find the way to his home. He took street after street but always came back to the same point. He spent exasperating hours in this way and, finally exhausted, he sat down. He thought to himself that this was a wonder of Miyanji رحمة الله and Allah has closed every path on him. He thought, "I should go to Miyanji رحمة الله return the money to him and request him to pray to Allah that he may show me the path to my house and release me from the torment." He went there and knocked at the door. Miyanji رحمة الله asked him who he was and he

disclosed his identity, saying "I had snatched your money. For God's sake take it back. I made a mistake." Miyanji said, "I have made this money lawful for you and gifted to you. It is no longer mine. I cannot take it back." The robber pleaded "For God's sake take it back!"

The two were arguing over it. The robber requesting him to take back the money and Miyanji asserting that it was his (the robber's).

Miyanji رحمہ اللہ asked him finally why he wanted to return the money. He said, "I want to go home but cannot find the path. I have strayed through these streets for hours." Miyanji said, "Well I will pray that you find your way." So, he prayed and the robber returned to his home.

Do not bear malice for anyone

These men of Allah never bear malice for anyone, even those who hurt them. Their heart is like a mirror that has no stain of hatred, malice, or enmity.

Let Allah take account

They forgave for Allah's sake whoever annoyed them. If they had to seek revenge, they left that to Allah. If they were to take revenge themselves then that would lead to disputes and quarrels, for they might have taken more revenge then they should have. If they overstep then they would have to suffer in the next world. So, it is best to leave things to Allah.

Everyone must fulfill his duties

Nevertheless, we must know that Allah and His messenger always call us towards our duties-what we have to do, how it is to be done. Thus, one who is harassed is instructed to show patience and to forgive; do not seek revenge, do not hate, do not antagonise and do not turn the annoyance into disunity and rebellion.

At the same time, the Prophet صلی اللہ علیہ وسلم has addressed the harassers too, lest they do not imagine that it was not wrong to harass.

Do not annoy anyone

In fact, Allah has said to such people who annoy others that He will not forgive them till the person annoyed pardons

them. So refrain from annoying anyone. Do not do anything that hurts other people.

The chief justice offered two hundred raka'at every day

Imam Abu Yusuf رحمة الله was a student of Imam Abu Hanifah and a great jurist. While he is well-known as a jurist, he is not as known as a *waliullah* (friend of Allah). However, it is recorded in his account that when he was the Chief Justice, in spite of his heavy engagements, he offered two hundred *raka'at* optional *salah* every day. When he was on his death bed, signs of worry and anxiety were detected on his face. He was asked what caused him worry. He said, "The time is near when I will be before Allah. I will have to answer to Him for my deeds. What will I say? I know that I have made *istighfaar* and repented to Him and I am hopeful that He will forgive me."

An injustice I committed

"However, I remember an incident for which I am much anxious. When I was the Judge, a case came to me involving a Muslim and a non-Muslim. I had made the Muslim sit on a respectable place and the non-Muslim on a lesser seat, but *Shari'ah* requires us to make both parties sit in equal position. It is unjust to differentiate in their seating. Although, I did decide according to the truth yet I did not observe the command of *Shari'ah* in arranging their seating. I am anxious how I will explain this if called upon to explain. This is what is not forgiven by repentance till the owner of the right forgives."

The real Muslim

Shari'ah has allowed rights not only to Muslims but also to non-Muslims. It has given rights to animals also. We are told in Ahadith of many people being punished for cruelty to animals.

We are told and warned not to cause anyone even the least of annoyance. For instance, a Hadith tells us:

المسلم من سلم المسلمون من لسانه و يده

(بخاری، کتاب الایمان، باب المسلم من سلم المسلمون من لسانه)

A Muslim is one from whose tongue and hands other Muslims are safe. (Bukhari, Kitab al-Eman)

To hurt anyone is a very dangerous thing, for, there is no way it can be forgiven unless the owner of the right himself forgives.

On the one hand, every human being is cautioned no to hurt or cause inconvenience to anyone. And, on the other, they are told to endure every annoyance with patience and to forgive the wrong-doer. They are instructed not to hate or bear animosity to any one. They should not let it turn into discord.

These are the Prophet's صلى الله عليه وسلم teachings.

Prophet's method of training

We learn from Ahadith that when the Prophet صلى الله عليه وسلم liberated Makkah with ten thousand *Sahabah*, his *Sahabah* included both the Ansar and the Muhajir. Then they conquered Hunayn. In this journey the Muslims got a large quantity of spoils of war, much of that in the form of cattle. In those times wealth generally consisted of cattle and the more livestock one had the more wealthy he was considered.

Spoils to new Muslims

When the spoils were to be distributed, the Prophet صلى الله عليه وسلم sensed that those who were new Muslims and those who had not yet become Muslims but were inclined to it could be turned into staunch Muslims if they were shown kind treatment. After that they would not conspire against the Muslim. So, he distributed all the spoils among those people.

Hypocrites incite others

One of the hypocrites incited an Ansar *sahabi* telling him, "See, how you people are treated. You have come from Madinah and support the Prophet صلى الله عليه وسلم in *jihad* but the spoils are given to those who have just embraced Islam, the very people you were fighting against." The experienced among the Ansar did not pay heed to the provocative suggestion knowing the insignificance of wealth and property.

However, the younger Ansar *Sahabah* رضى الله عنهم did take him seriously and wondered why they got no share.

The Prophet's صلى الله عليه وسلم wise speech

When He صلى الله عليه وسلم learnt of this, he asked all the Ansar

Companions رضی الله عنهم to assemble at a place. He addressed them and said:

"O assembly of Ansar! Allah granted you the wealth of faith. He honoured you as hosts of His Prophet صلی الله علیه وسلم I have distributed the spoils of war to the people who live here so that they may become firm of faith. How many times has it been that he whom I give no share is more honourable and dearer than he to whom I give a share of the spoils. I have heard of doubts being expressed by some people."

He then said:

"O Ansar! Are you not happy that when these people return to their homes, they have with them cows, oxen and goats while you go home and you have Muhammad, the Messenger of Allah, with you! Tell me who is more excellent of the two?"

Those who heard him were convinced at heart. The Ansar *Sahabah* said,

"O Messenger of Allah, there is nothing more honourable to us than this. It was some of our youth who had spoken in that way but our elders did not even think of that. Whatever you decide that is the truth."

The nearest to the Prophet صلى الله عليه وسلم

When this thing was settled, the Ansar *Sahabah* رضی الله عنهم were told by the Prophet صلی الله علیه وسلم, "Listen, O Ansar, you are the closest of men to me." And he also said:

لَوْ سَلَكَ النَّاسُ وَادِيًا لَسَلَكْتُ شِعبَ الأَنْصَارِ

"If people take one road and the Ansar another, I will take the path of the Ansar."

The ansar were advised to be patient

The Prophet صلی الله علیه وسلم said to them, further:

"O Ansar! So far you have not been treated unfairly and I will continue to love you as always, Insha Allah. But, let me tell you that after me, you will find that other people are given preference over you - the rulers who will come will not treat you as well as they treat the Muhajir and others.

O Ansar! I instruct you that if that happens

فَاصْبِرُوا حَتّٰى تَلْقَوْنِيْ عَلَى الْحَوْضِ

Show patience till you meet me at the Pond.

Thus, he forewarned them of the injustice that would be perpetrated on them. He advised them to be patient when that happens.

They abided by the instruction

The Prophet صلى الله عليه وسلم did not advise them to form a society for the protection of their rights and to fight for that. Rather, he asked them to show patience till they meet him at the pond *al-kawthar*.

Hence, the Ansar abided by the advise so well that we do not find a single example in history of their rebellion. There were disagreements among the *Sahabah* resulting in the Battles of *Jamal* and *Safeen*, but the Ansar never raised their voice.

Heed the rights of the ansar

While he advised the Ansar in this manner, the Prophet صلى الله عليه وسلم also gave certain instructions to all his Companions رضى الله عنهم when he was ill before death and could not go to the *Masjid Nabawi*. One of these instructions was, "The Ansar *Sahabah* have supported me and have been firm believers. So, be mindful of their rights. Let them not feel mistreated."

Everyone must discharge his duty

The gist of this teaching is that everyone must see what his duties are. What is demanded of him in this regard? Does he fulfil his responsibilities and the demands on him or not? If everyone is careful to fulfil his duties and to do what Allah demands of him then everyone will get his rights.

Everyone demands his rights

However, today, we are going in reverse direction. People are taught to stand up and demand their rights. The result is that no one is mindful of his duties and of the demands on him. He does not know what rights others have over him. The labourer wants his rights as does the employer, but neither of them is ready to discharge his duty. The labourer is quick to quote the Hadith that a labourer must be paid his wages before his perspiration dries up but he does not mind if he did not do

enough of his task to make him perspire. He does not care if he has done the task for which he claims his wages.

Let everyone examine himself

So, let everyone examine himself. He should see if he discharges his duty correctly.

If a man serves in an office, he is worried about a raise in salary, a higher grade and elevation in seniority. It does not concern him; however, if he discharges his responsibilities or not.

The result is that everyone's rights are violated and no one gets what is due to him. This is why the Prophet صلى الله عليه وسلم reminded everyone of his duties and instructed him to observe them. This is the only way in which our society can be steered towards reform.

Summary

To summarise, the Prophet صلى الله عليه وسلم is quoted in this Hadith to have said that no one is more compassionate and patient than Allah. He waiches the people who disobey and who disbelieve and associate partners with Him. Inspite of that, He is patient and continues to let them have security and sustenance.

So, develop this manner of Allah and try to conduct yourself accordingly.

May Allah cause us to abide by what we have read. *Aameen!*

وَاٰخِرُ دَعْوٰانَا اَنِ الْحَمْدُ لِلّٰهِ رَبِّ الْعٰلَمِيْنَ

And our last call be, praise be to Allah, Lord of the worlds.



CAUSES OF DISUNITY AND THE REMEDY-IV[1]

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

اَلْحَمْدُلِلّٰهِ نَحْمَدُهٗ وَنَسْتَعِيْنُهٗ وَنَسْتَغْفِرُهٗ وَنُؤْمِنُ بِهٖ وَنَتَوَكَّلُ عَلَيْهِ وَنَعُوْذُبِاللّٰهِ مِنْ شُرُوْرِ اَنْفُسِنَا وَمِنْ سَيِّئَاتِ اَعْمَالِنَا۔ مَنْ يَّهْدِهِ اللّٰهُ فَلَا مُضِلَّ لَهٗ وَمَنْ يُّضْلِلْهُ فَلَا هَادِيَ لَهٗ وَاَشْهَدُ اَنْ لَّا اِلٰهَ اِلَّا اللّٰهُ وَحْدَهٗ لَا شَرِيْكَ لَهٗ وَاَشْهَدُ اَنَّ سَيِّدَنَا وَنَبِيَّنَا وَمَوْلَانَا مُحَمَّدًا عَبْدُهٗ وَرَسُوْلُهٗ صَلَّى اللّٰهُ تَعَالٰى عَلَيْهِ وَعَلٰى اٰلِهٖ وَاَصْحَابِهٖ وَبَارَكَ وَسَلَّمَ تَسْلِيْمًا كَثِيْرًا

اَمَّــــــابعد!

اَعُوْذُ بِاللّٰهِ مِنَ الشَّيْطٰنِ الرَّجِيْمِ O

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ O

Another cause

Of the causes of disharmony among our peoples is disregard for yet another command of *Shari'ah.* It is:

"تعاشروا كالاخوان ۔ تعاملوا كالاجانب"

Live as brothers of each other (and treat each other like brothers with love), but when you transact with each other do it as between strangers (let your dealings be transparent and explicit leaving no doubt whatever).

This is a great teaching of the Prophet صلى الله عليه وسلم.

Property should be well-defined

The Prophet صلى الله عليه وسلم said that every thing of the Muslims should be clear and well explained. Properties should be well-defined and everyone's ownership must be made

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[1] Venue: Jami' Masjid Baitul-Mukarram, Gulshan-e-Iqbal, Karachi.

known. Today, we come across a growing number of disputes in our society because this command of *Shari'ah* is disregarded.

Partnership of father and son

For instance, a man may be engaged in business. When his sons grow old, they join him but it is not clearly defined whether he has taken them as partners in his business or they just help him out, or they are employed by him and their salaries are agreed upon. If nothing is decided then everything is in the dark. Each of them draws money as and when they need it. This goes on for years together. All the man's sons did not join business at one time and all do not do one kind of work.

Not only this they keep no account, they also do not make it clear who the proprietor is, and what their shares are. Neither is salary of each of them determined. If anyone suggests to them that they should keep an account, they declare that no such thing is necessary between family members. This is an expression of love on one side.

Disputes arise

However, when some more years pass in this way, the sons are married and have children or the father dies, the brothers quarrel. The love among them vanishes. They accuse each other. The mutual quarrels are unending and things become very complicated, the brothers stop speaking to each other and are prepared to die or kill. Finally, they come to a *mufti* for advice and a solution. But, what can he do?

Keep transparency

The disputes arose because a command of *Shari'ah* was disregarded. It calls for a clearly defined dealings whether between father and son between brothers or between the spouses. Everyone's property and share must be defined clearly. The life that we spend with out keeping an account is a life of sin, for, no one knows about that which he withdraws whether it is his own or someone else's.

Disburse the legacy immediately

The *Shari'ah* has commanded us that when someone dies we must distribute the inheritance to his heirs without delay.

Everyone must be given the share *Shari'ah* has apportioned for him. When my father رحمه الله died, Doctor Abdul Hayyi رحمه الله visited us to offer condolence while the funeral was still there awaiting burial. The honourable doctor was unwell and very weak which condition was accentuated by the grief of my respected father's death. We had my father's medicine from a Hakim with us and we offered it to him, saying, "Do take a little. You will gain some strength."

He said, "It is no more proper for me to eat it because it is now the property of the heirs. Only if all of them consent will it be proper for me to eat it." We told him that all the heirs were adult, who were there at that moment and gave their consent. So, he took some of it.

Anyway, Allah has said that after someone's death, his inheritance must be distributed immediately among his heirs so that no dispute may arise later on.

Consequence of delay

However, we have become so ignorant that if anyone dies in our society and the heirs are advised to distribute the shares, they exclaim, "What a prepostrous suggestion. He has been just buried and you want us to share his wealth!" They regard that as a worldly affair and put it in abeyance. On the one side, they display a pious disgust for the hurry, but, on the other, they use the legacy together till they sit down many months later to distribute their shares and quarrel over it. Those who had shown disgust are prepared to shed blood, and they accuse each other of having consumed more of the dead man's wealth.

Ownership in household articles

Shari'ah has given this command so that ownership is determined. In our society, husband and wife simply do not know who owns what, and to which of the two does the jewellery belong. They do not know whether the house is the husband's or the wife's. The result is that later on there are disputes.

Caution of my father

When my respected father رحمه الله was ill and on his death bed and restricted to his room, there was a cot in the room on which he did all his work. I had my small room next to my

father's. When his food was brought to him in a tray, he would say immediately after eating his meal, "Take the utensils back quickly". If he needed a book from the Madrasah, he returned it immediately after he had read it. "Do not keep it here," he would say. If we ever were late in returning the utensils or the book, he would express displeasure. "why are you slow. Go return it forthwith."

We wondered how it could make a difference if we were late in returning the things by a few minutes. The answer was known on the day he addressed us, saying, "I have written down in my will that only that which is in my room belongs to me. Every thing in the house, I have given over ownership there of to my wife. Now, if there is anything in this room at the time of my death that does not belong to me, you will suppose that it is mine and place it with my legacy. Hence, I do not like that anything not belonging to me should remain here for long. Everything that comes from outside should be sent back at the quickest."

He was so mindful of defining every property that his things were known from those of his wife and children. There was, therefore, no dispute at all.

Even between brothers

When we give this advice to our acquaintances, they remark that this should be between strangers. But, in a few years these very people who had claimed intimacy, take up weapons against each other. Thus, one of the causes of disputes is failure to keep ownerships of every individual well marked.

Construction of house and proper accounts

Suppose a house is being built in which father and his sons have invested money. They may have borrowed some money. In this way, the house is built. However, it is not determined a forehand whether the sons have loaned the money to their father or have merely helped him. Or, is it that they put in their share of ownership as co-partners in the house.

When one of them dies, disputes arise on the ownership of the house. They claim their share in ownership of the house and the land on which it is built. They approach a mufti to decide for them but sometimes, there is some injustice in his decision because of unknown facts.

We must know that if a son works with his father in his business and his position as a partner or an employee is not specified then, according to *Shari'ah,* he may work all his life with his father, he will be understood to have helped his father merely for the sake of Allah. He will have no share what so ever in the business. Hence, it is wise to make a clarification beforehand.

How to gift a house

Shari'ah has also shown us how we may correctly make a distribution. It is not enough to say, "I have transferred my house to my wife's name," having registered it with the Registrar in her name. According to *Shari'ah,* no house is transferred to anyone simply by having it registered in his name till he is not handed over real possession and told, "I have given this house to your ownership. You are its owner." If this is not done, the ownership does not change.

Solution to problem lies in adherence to shari'ah

People do not know about these issues with a result that there is confusion and disputes arise. They go to courts with cases against each other. If people conduct themselves on *Shari'ah* in a proper way then more than fifty percent of the cases in the courts would be with drawn.

We have spoken of these disputes and quarrels which are between people who are well-meaning and have no evil intention. They do not whish to misappropriate anyone's property. They have come to this pass only because of their ignorance.

However, those people who are evil and have evil intentions who wish to appropriate other people's wealth unjustly, they are unconcerned with regulations of right and wrong.

Summary

This is a great mischief besetting our society. We must understand it well and explain it to all our acquaintances, relatives and friends.

Put things right once. Then deal with eachother with love. Everything must be clear and well-defined. Leave nothing

doubtful and unsaid.

May Allah cause us to conduct ourselves on these guidelines.

Aameen.

وَاٰخِرُ دَعْوَانَا اَنِ الْحَمْدُ لِلّٰہِ رَبِّ الْعٰلَمِیْنَ

And our last call be, praise be to Allah, Lord of the worlds.



CAUSES OF DISUNITY AND THE REMEDY-V[1]

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْم

اَلْحَمْدُلِلّٰهِ نَحْمَدُهٗ وَنَسْتَعِيْنُهٗ وَنَسْتَغْفِرُهٗ وَنُؤْمِنُ بِهٖ وَنَتَوَكَّلُ عَلَيْهِ وَنَعُوْذُبِاللّٰهِ مِنْ شُرُوْرِ اَنْفُسِنَا وَمِنْ سَيِّئَاتِ اَعْمَالِنَا۔مَنْ يَّهْدِهِ اللّٰهُ فَلَا مُضِلَّ لَهٗ وَمَنْ يُّضْلِلْهُ فَلَا هَادِيَ لَهٗ وَاَشْهَدُ اَنْ لَّا اِلٰهَ اِلَّا اللّٰهُ وَحْدَهٗ لَا شَرِيْكَ لَهٗ وَاَشْهَدُ اَنَّ سَيِّدَنَا وَنَبِيَّنَا وَمَوْلَانَامُحَمَّدًا عَبْدُهٗ وَرَسُوْلُهٗ صَلَّى اللّٰهُ تَعَالٰى عَلَيْهِ وَعَلٰى اٰلِهٖ وَاَصْحَابِهٖ وَبَارَكَ وَسَلَّمَ تَسْلِيْمًا كَثِيْرًا۔ اَمَّا بَعْدُ!

اَعُوْذُ بِاللّٰهِ مِنَ الشَّيْطٰنِ الرَّجِيْم O

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْم O

Another of the causes is found in the above Hadith of the Prophet صلی اللہ علیہ وسلم.

Another cause of disunity

It is reported by Sayyidina Abdullah Ibn Abbas رضی اللہ عنہ that the Prophet صلی اللہ علیہ وسلم said:

لا تمارِ اخاك و لا تمازحه و لا تعده موعدًا فتخلفه (ترمذی، کتاب البر والصلة، باب ما جاء فی المراء)

The Prophet صلی اللہ علیہ وسلم has given three commands in this Hadith.

1: Do not quarrel with your brother.

2: Do not make an unreasonable jest with him.

3: Do not make a promise to him which you cannot fulfil.

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[1] Venue: Jami' Masjid Baitul-Mukarram, Gulshan-e-Iqbal, Karachi.

Do not quarrel

This is the first command "لا تمار اخاك" the Arabic key word in this command is "لا تمار", do not quarrel. It is from "مراء" the verbal noun. It is a word with a wide meaning: to dispute, debate, argue, physical fight, oral exchange of hot words.

Thus physical fighting, oral pouring down on someone and disputing are what hinder mutual harmony, unity and love among the Muslims. So, we must try our best to avoid these things.

Go to court when necessary

Sometimes a man finds it necessary to approach the court to redress his grievance. His rights have been violated and if he does not go to court, he would not be able to live peacefully. If it comes to extremes, then he may approach the courts as a last resort but otherwise he should try his best to refrain from disputes.

Do not debate

This guidance is particularly for those who pick faults in others and reject everything they say or do. It is part of their nature to debate with other people over an insignificant thing. We have become used to engage in unnecessary debate which has nothing to do with religion and is of no worldly worth. We will not be asked about it in the grave nor in the place of gathering in the next world. These unnecessary debates lead to disputes which divide us into sects and cause us to hate each other.

Disputes remove light of knowledge

Imam Maalik رحمة الله said:



The disputes, debates wipe off the light of knowledge.

A person who engages in these things loses the light of knowledge. If you know the truth, convey it with a true method and true intention to the other person. If he accepts it that is good other wise leave it at that. You are not sent as a supervisor over him to compel him to accept your words. Explain the Truth gently but beyond that you are not

responsible. You will not be asked to explain if people do not subscribe to what you say.

Your responsibility is to convey

In fact Allah has said:

مَا عَلَى الرَّسُوْلِ اِلَّا الْبَلَاغُ (سورة المائدة، آيت ٩٩)

The duty of the Messenger is only to convey (the message). (al-Ma'idah, 5: 99)

It is not for the Prophets صلى الله عليه وسلم to compel. Then why should you insist. Discuss matter to an extent but when you see that it is turning into a debate and your listener is unwilling to accept the truth then you should stop.

Do not complain

Some people are much inclined to complain to other people about their behaviour. They dig out past conduct and complain, "You did this. You said that," etc. Adding to that , they bracket their complaints with love, saying, "Only friends complain" (or something to the effect). They may be true in that but there is a limit to the complaints, it is understandable if they complain on something significant but to complain at every step is to transgress. For instance they grumble, "You did not invite me at your function," etc. Now, the man is with in his rights given to him by *Shari'ah* and he may, or may not, invite someone. No one has a right to complain for that. This thing leads to a counter-complain and a long debate and instead of love, enmity grows in the hearts.

Find an excuse for him

I can say from experience that this leads to serious disputes and disruption in a harmonious life of families. What you should do is forgive and forget. Put the matter in Allah's hand.

The Prophet صلى الله عليه وسلم has often encouraged us to forgive others. If you forgive then you will not lose anything. Close your eyes to the affair and suggest to yourself an excuse for the other man's conduct.

Mufti Aziz ur-Rahman's رحمة الله *example*

Mufti Aziz ur-Rahman رحمة الله was the teacher of my respected father. He was the Grand Mufti at Darul-Uloom,

Deoband. His rulings have been published in Urdu in ten volumes as *Fatawa* Darul-Uloom Deoband, an ocean of knowledge. He was a great man who never refuted anyone on his face, "You are wrong," but, if anyone said a wrong thing, he would say. "O! You mean to say...." And he put in the correct words there. In that way, the other man was told of the right thing, politely.

Let your heart be clean

So, you too find an explanation for the mistake of someone you know. Perhaps he was forced by circumstances, etc. and let your heart be clean for him. If you must complain then do it in mild words, "I did not like what you had said." If he gives an explanation, accept that. But do not insist on your complaint. This is why the Prophet صلى الله عليه وسلم said:

"لا تمـــــار أخـــــاك"

Do not dispute with your brother.

This is a few day's life

How long does one live? A few days. No one knows how long he would live. Besides, the complaints are normally for worldly matters - petty things! All things pertaining to the world - its wealth, property, position, honour, reputation, etc. - are meaningless. All these things will be taken away from us. So, instead of this, let us worry about the Hereafter which is an everlasting life. How will we fare there? What answer will we give to Allah? The Prophet صلى الله عليه وسلم has said:

اعمل لدنياك بقدر بقائك فيها و اعمل لآخرتك بقدر بقائك فيها

Work for this world enough for your survival here;
Work for the Hereafter according to Your life there.

All the things of this world are passing. We have them with us today, but will not have them tomorrow.

What one was and what he is

People who were powerful, who had authority and who were feared, rot in jails today! They had a list of titles and honourable prefixes to their names, but today they are accused with a list of crimes.

So, on what do you pride yourself and dispute with others,

what honour, what wealth?

Allah may take away from you all these things suddenly, any moment. So, do not quarrel, do not dispute on petty matters. The Prophet صلى الله عليه وسلم has said:

لا تمـــــــار اخــــيــــاك

Do not quarrel with your brother.

The jest that is allowed

The second command of the Prophet صلى الله عليه وسلم in this Hadith is:

وَلَا تُـــمَـــازِحْــــهُ

Do not make a joke with your Muslim brother.

The Hadith speaks of the jest that might be unpalatable to the other.

There is no harm if the jest is light-hearted and well received by the listener provided it is within the limits of *Shari'ah.* In fact, if the jest is true and is made with the intention of pleasing the listeners then it will also fetch a reward for the one who makes it.

It is not allowed to ridicule anyone

It is proper to make a jest and humour someone but it is not allowed to ridicule anyone or make or play a joke on anyone. The later is unpleasant and hurts the listener. It is unlawful and disallowed. Some people take fun in ridiculing others or calling them names and tease them to make them angry. This is the jest that the Prophet صلى الله عليه وسلم has disallowed. We must keep within limits and not go so far that the listener feels disgusted and hurt. You may enjoy at his cost in this world but the punishment for it, in the Hereafter, will be very severe because you have hurt a Muslim which is a grave sin. (May Allah protect us!)

Man's honour is greater than BaytAllah

زاد الله شرفا و تعظيمًا

There is a Hadith in Ibn Majah. The Prophet صلى الله عليه وسلم was performing the *tawaf* of *BaytAllah.* He addressed the House of Allah while circumambulating it:

O BaytAllah! How great are you! How great is your esteem

that Allah has declared you as His House on this earth! How great is your sanctity! But, O BaytAllah! There is something more sacred than you. It is a Muslim's life, his property and his honour.

If there is a hard-hearted person who pulls down the *BaytAllah* then everyone will call him evil and say that he has desecrated the House of Allah. But, the Prophet صلى الله عليه وسلم has said that if anyone attacks a Muslim's life, property and honour, or hurts his heart then he has committed a sin more grave than demolishing *BaytAllah.* We take it lightly and do not hesitate to make fun of other people whereby they are hurt while we enjoy that. What are we doing? We are pulling down the *BaytAllah* and causing it disrespect. It is unlawful to make fun of anybody.

It grows hatred

Such a joke is one of those things that grow hatred in the heart. It gives rise to enmity and ill-will. If another person sees that you make fun of him and insult him then do you expect him to respect and love you. Rather, he will detest you and that would lead to quarrel and dispute. However, if friends and relatives humour each other in a way that no one feels hurt and they do not tell lies then *Shari'ah* allows such jesting. *Shari'ah* does not forbid a jest of this kind.

Make good your promise

The third command in the Hadith is:

و لا تعده موعدًا فتخلفه

Do not make a promise that you will break.

Fulfil your promise. The Prophet صلى الله عليه وسلم has described breaking a promise as a sign of hypocrisy. He said:

ثلاث من كن فيه فهو منافق اذا حدث كذب و اذا وعد اخلف و اذا أوتمن خان (نسائى، كتاب الايمان، باب علامة المنافق)

Three signs of a hypocrite

When three things are found in a man, he is a hypocrite: when he speaks he lies, when he makes a promise he breaks it, and when he is trusted with something he betrays the trust.

Whoever has these three things is a hypocrite without

doubt. Thus to break a promise is a sign of hypocrisy. Hence, if you are not sure that you will be able to keep your promise then do not make one. If you do make a promise then, unless there is a serious obstruction, fulfil it.

Fulfil promise made to children

The Prophet صلى الله عليه وسلم went so far as to emphasize that a promise made to children must also be made good. One of his *Sahabah* رضى الله عنهم called a child to him and said, "Come, I will give you something." The Prophet صلى الله عليه وسلم asked him, "Do you really intend to give him something, or are you just playing with him?" He said, "O Messenger of Allah, I have dates and I intend to give him that." The Prophet صلى الله عليه وسلم said, "If you had made a promise to him without intending to give him something then you would have committed a sin for breaking a promise." Also, in this way, a child is taught that a promise may be broken without compunction. You then give him a bad training. So, do not break your promise made to children.

Sometimes, a man who breaks a promise knows that he should not break it. But, some other times, people do not even bother that they break promises.

To break principles and rules is to break promises

For example, rules and procedure govern every organisation. Thus, those who are employed there implicitly promise to abide by those rules and procedures.

Or, students who are admitted to the Darul-Uloom are required to give an undertaking in writing that they would do certain things and abstain from certain other things. If a written undertaking is not asked from a student even then it is implicit in the admission granted to him.

Thus, if anyone violates the rules and procedures of the organisation or of Darul-Uloom then he breaks his promise. He does something that is disallowed and commits a sin.

Laws that do not violate shari'ah must be followed

In the same way, when a man takes up residence in a country and adopts its nationality then he really promises to abide by its laws till those laws do not compel him to act against *Shari'ah*. The Prophet صلى الله عليه وسلم has said about a law

that clashes with *Shari'ah*:

لا طاعـــة لمخلـــوق فى معصيـــة الخالـــق

The creatures are not followed in disobedience to the Creator.

You must not obey a king, a President, Prime Minister or a (man- made) law if they ask you to do that which *Shari'ah* forbids you to do.

Disobedience to laws is like breaking a promise

Hence, if you are not compelled to commit a sin and laws are framed on what is permissible in *Shari'ah* then every citizen Muslim or non-Muslim has pledged to the government that he would abide by the laws. If anyone disobeys the laws without a valid reason then he is like one who breaks a promise.

Traffic rules

Shari'ah calls upon us to obey the Traffic Rules too. This is because we have pledged to obey the laws of the land. If you disregard the Traffic lights, for instance, then you break your promise and are committing a sin. It is the same thing whether you live in a Muslim country or a non-Muslim country.

Receiving unemployment benefit

In Britain, an unemployment benefit is given to the unemployed. The government gives them an allowance till they get a proper employment. This is a commendable practice. However, some of our brothers who have gone there have made it their profession to secure the allowance. They take jobs on the quiet in the right but also draw the unemployment benefit. Even those who are religious-minded commit this fraud. First this conduct is unlawful, for, they show themselves as unemployed though they are employed. Secondly, it is a violation of government laws which they have undertaken to observe when they enterred the country. Some people argue that it is proper to take away the wealth of non-Muslim countries in any way they can. No! When they entered that country, they undertook to obey its laws. Hence, it is not proper to disobey its laws. Just as you are not allowed to break a promise made to Muslims, so too you are not allowed to

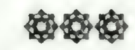
break a promise made to non-Muslims. The money so acquired is unlawful.

Conclusion

May Allah help us to abide by these commands of the Prophet صلی اللہ علیہ وسلم. *Aameen.*

وَاٰخِرُ دَعْوَانَا اَنِ الْحَمْدُ لِلّٰهِ رَبِّ الْعٰلَمِيْنَ

And our last call be, praise be to Allah, Lord of the worlds.



CAUSES OF DISUNITY AND THE REMEDY-VI[0]

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

اَلْحَمْدُلِلّٰهِ نَحْمَدُهٗ وَنَسْتَعِيْنُهٗ وَنَسْتَغْفِرُهٗ وَنُؤمِنُ بِهٖ وَنَتَوَكَّلُ عَلَيْهِ وَنَعُوْذُبِاللّٰهِ مِنْ شُرُوْرِ اَنْفُسِنَا وَمِنْ سَيِّئَاتِ اَعْمَالِنَا۔ مَنْ يَّهْدِهِ اللّٰهُ فَلَا مُضِلَّ لَهٗ وَمَنْ يُّضْلِلْهُ فَلَا هَادِيَ لَهٗ وَاَشْهَدُ اَنْ لَّا اِلٰهَ اِلَّا اللّٰهُ وَحْدَهٗ لَا شَرِيْكَ لَهٗ وَاَشْهَدُ اَنَّ سَيِّدَنَا وَنَبِيَّنَا وَمَوْلَانَا مُحَمَّدًا عَبْدُهٗ وَرَسُوْلُهٗ صَلَّى اللّٰهُ تَعَالٰى عَلَيْهِ وَعَلٰى اٰلِهٖ وَاَصْحَابِهٖ وَبَارَكَ وَسَلَّمَ تَسْلِيْمًا كَثِيْرًا۔ اَمَّا بَعْدُ!

اَعُوْذُ بِاللّٰهِ مِنَ الشَّيْطٰنِ الرَّجِيْمِ O

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ O

We have seen the many causes of disputes and disharmony among families, clans and people and the remedies prescribed by the Prophet صلی اللہ علیہ وسلم. In the above Hadith, he has pointed out to yet another cause.

A serious betrayal

Sayyidina Sufyan ibn Aseed Hadrami رضی اللہ عنہ reported that he heard the Prophet صلی اللہ علیہ وسلم say:

كَبُرَتْ خِيَانَةً اَنْ تُحَدِّثَ اَخَاكَ حَدِيْثًا هُوَ لَكَ بِهٖ مُصَدِّقٌ وَّ اَنْتَ لَهٗ بِهٖ كَاذِبٌ (ابو داود، کتاب الادب، باب فی المعاریض)

It is a great betrayal that you tell your brother something that he believes to be a truth from you while you are lying to him.

This is something that causes hearts to split and grows

[0] Venue: Jami' Masjid Baitul-Mukarram, Gulshan-e-Iqbal, Karachi.

animosity. To tell a lie is always a major sin, but here the Prophet صلى الله عليه وسلم refers to a lie where the addressee believes the speaker to be true. He trusts him. The liar betrays the trust. So, apart from earning the sin of a lie, he also earns the sin of betrayal.

He holds the trust

The person who turns to the other takes him to be trustworthy and true. The Prophet صلى الله عليه وسلم also said:

المستشار مؤتمن

The one who is consulted is holder of a trust.

It is as though he who consults places a trust with him. He trusts him to give a correct advice. But, this man tells him a lie and gave him a wrong advice so, he has also committed the sin of betrayal.

False medical certificate

The medical certificates that are issued in our country today, all attract the warning in this Hadith. If a man is ill and needs a medical certificate to get leave from his superiors in the office where he works then the doctor who issues the certificate holds a trust because the office where it will be presented trusts him. They will believe what the doctor says and trust that if their employee was not ill, the doctor would not have issued a certificate.

If the doctor gives a false certificate whether against bribe or friendship then he not only tells a lie but also betrays those who trust him. As for the man who induces the doctor to issue a false certificate, he perpetrates a number of sins. He tells a lie, compels the doctor to speak a lie, gives a bribe if he gets the certificate against cash and he takes leave by lying. His leave is unlawful and the salary for this period is unlawful. The food that he consumes with the salary is unlawful. All these sins are committed on issuing a false medical certificate.

Our society is involved in these sins. Even well-educated, religious-minded people stoop so low as to collect a false medical certificate when they need it and feel no compunction about it. They put this wrong as not part of religion.

Confirming a madrasah

Many people come to me with a request to confirm that their madrasah exists and imparts proper education and puts donations to proper use.

Such a confirmation is like a testimony. In other words, the donor relies on the confirmation. So, the person issuing the confirmation must first satisfy himself that the madrasah deserves to receive the donation. If someone comes to me and I issue the confirmation without verifying the facts then I am telling a lie to the donors who trust me, because though I have not seen the madrasah and how it works yet I confirm its existence and working. I am also guilty then of the worst of betrayal. So, those people who come to me for a confirmation express surprise when I regret my inability to oblige them. They forget that they actually ask for a testimony about which the Prophet صلى الله عليه وسلم has said, "It is the worst form of betrayal that people trust you to be true but you speak a lie."

False character certificate

Often character certificates are issued and the person who signs it affirms that he knows the certified man for a certain number of years though he may be knowing him for just a couple of days. He also affirms that the man has good character, etc. He imagines that he is doing a good deed for the man but he does not know that he will be answerable on the Day of Resurrection for lying in the certificate. He is involved in the worst kind of betrayal and tells lies to those who trust him

Certificate is worthless

A plethora of certificates are being issued with the result that they have become worthless. People know that they are a pack of lies. We do not pay proper respect to the sayings of the Prophet صلى الله عليه وسلم and have restricted religion to *salah*, fasting, etc. but we do not pay attention to how we deal with other people.

Cause of dissension

This wrong is also one of the causes of disunity among us. If you trust someone then you expect him to speak the truth, but he lies. The result is that you are disillusioned and begin to

dislike him.

Thus lying is one of the great causes of disunity. We must stop telling lies to remove disunity among us. While every lie is disallowed, the lie to one who trusts you is a very dangerous kind of lie.

How to atone

If we begin today to act on the Prophet's صلى الله عليه وسلم sayings and remove the causes of disunity then InshaAllah our future life will improve. The question arises how do we atone for past mistakes like backbiting and reviling others, etc. we have come in contact with so many people in the past whom we have hurt in one way or the other but we have no more any contact with them and there is no way to seek their forgiveness. We must contemplate how we clear our past wrongs.

The Prophet's صلى الله عليه وسلم seeking forgiveness

The beloved Prophet صلى الله عليه وسلم has not left anything untaught to us. He has shown us a solution to every problem. If anyone wishes to correct his past mistakes and atone for the violation of rights of fellow men then the Prophet صلى الله عليه وسلم has taught us how we can do it and he showed it by a practical example. He stood up in the *Masjid Nabawi* and said to the *Sahabah* there:

> "If I have caused hardship to anyone or committed excess against him then today I present myself before him. If he chooses to retaliate against my excess then I submit my self that he may seek revenge. If he seeks compensation then I will give that. If he is willing to forgive then I request him to forgive me."

The Prophet's صلى الله عليه وسلم high station

He was the Prophet who said that and about whom the Qur'an says:

لِيَغْفِرَ لَكَ اللّٰهُ مَا تَقَدَّمَ مِنْ ذَنْبِكَ وَ مَا تَأَخَّرَ (سورة فتح، آيت ٢)

That Allah may forgive you of your fault that which is past and that which is to come....(al-Fath, 48:2)

فَلَا وَ رَبِّكَ لَا يُؤْمِنُوْنَ حَتّٰى يُحَكِّمُوْكَ فِيْمَا شَجَرَ بَيْنَهُمْ ثُمَّ لَا

يَجِدُوا فِيٓ اَنْفُسِهِمْ حَرَجًا مِّمَّا قَضَيْتَ وَ يُسَلِّمُوا تَسْلِيمًا O

(سورة النساء، آیت ٦٥)

> But no, by your Lord! They will not believe until they make you the judge of what is in dispute between them, then find no vexation in their hearts over what you decide, and submit with full submission. (an-Nisa, 4:65)

The Qur'an says about him that he cannot hurt others, yet he stood up in the *Masjid Nabawi* and sought forgiveness for himself from his Companions رضی الله عنهم.

One companion sought compensation

When he said that, one *Sahabi* got up and submitted, "O Messenger of Allah! I want to get even with you!" He asked, "For what?" He submitted, "Once you had hit me on my back. I want you to make amends for that." He said, "I do not remember that, but you may avenge yourself if you remember that." So, he came behind the Prophet صلى الله عليه وسلم and said, "O Messenger of Allah, when you had struck me, I had no clothes on my back. It was bare." The Prophet صلى الله عليه وسلم removed his cloak from his back. The seal of Prophethood was visible. The man came forward and kissed it and submitted, "O Messenger of Allah! I had used the excuse to kiss the seal of Prophethood."

Anyway, the Prophet صلى الله عليه وسلم had offered himself that anyone might seek amends for a wrong he might have committed.

Seek forgiveness from everyone

In this way the Prophet صلى الله عليه وسلم taught us to apologise to everyone for past mistakes, to offer ourselves to others to get even with us. We must tell them that if they forgive, we would be obliged.

Mawlana Thanawi رحمة الله sought pardon

The Mawlana Thanawi رحمة الله wrote an article for that and sent it to all his acquaintances. He entitled the article (العذر والنذر) (*al-Uzar wan Nuzar*). He wrote, "Because I have contact with many people it is possible I may have hurt someone. I offer myself to anyone who might wish to get even with me. If I

have not paid money where due, do remind me of that and I will repay it. If I have caused physical hurt to someone, I submit myself to him that he may avenge himself. Or, I ask to be forgiven." He also wrote down this Hadith:

> The Prophet صلى الله عليه وسلم said,
>
> "If a Muslim asks another Muslim sincerely to forgive him then it is the duty of the other to forgive him. if he does not forgive him then he should not expect Allah to forgive him in the Hereafter."

As far as cash is concerned, the owner of the right can demand a reimbursement in cash. However, other kinds of violations like backbiting, hurting anyone, etc. should be forgiven if the wrong-doer seeks forgiveness.

Mufti Muhammad Shafi's رحمة الله example

My respected father, Mawlana Mufti Muhammad Shafi رحمة الله had a heart attack three years before his death. He called me to the hospital and instructed me to write down an article for him on the pattern of Mawlana Thanawi's رحمة الله *(al - Uzar wan Nuzar)* and to entitle it *(kutch Talafi Mafaat)*. The first word *kutch* (some) indicating that he was not necessarily seeking forgiveness for all his past conduct, but was seeking some atonement. It was written and published and was sent to all his acquaintances so that they might forgive him.

Pardon us

Our elders have taught us an apt sentence which they say on parting, "Brother forgive us what we have said or heard."

This is a very proper sentence though many people say it without seriousness. It means, "We are separating now. We do not know if we would meet again or not. So if I have said or heard anything about you, or hurt you in any way, I seek forgiveness for that now."

We must speak this sentence when going on a journey. If he says, "I have forgiven you" then, Insha Allah, you are forgiven.

Forgiveness from those who are not traced

There are many people we cannot trace. We may have met them casually and do not even know their names or where they live. The Prophet صلى الله عليه وسلم taught us a very easy way

to ask forgiveness of such people.

Make this supplication

He made this supplication for such people.

اَيُّمَا مُؤْمِنٍ اَوْ مُؤْمِنَةٍ اٰذَيْتُهٗ اَوْ شَتَمْتُهٗ اَوْ جَلَدْتُهٗ اَوْ لَعَنْتُهٗ فَاجْعَلْهَا لَهٗ صَلَاةً وَ زَكٰوةً وَقُرْبَةً تُقَرِّبُهٗ بِهَا اِلَيْكَ

(O Allah) if I have ever tortured or reproached believing man or a believing woman or had him whipped or cursed him then turn each of those things a source of grace and purification to him and grant him nearness to You.

Our elders have said that we must make this supplication for those people whom we cannot reach. If the harm that we have caused them turns into mercy for them then they will by themselves forgive us; Insha Allah. We must also convey reward to them (against pious deeds).

Consigning reward to the living

We can also consign reward to the living. We may do that through worship like reciting the Qur'an, etc. we may have hurt them at some time, so we can atone for that by consigning. reward. Insha Allah our mistake will be forgiven.

A general supplication

There is also a general supplication:

"O Allah, do shower Your Mercy on everyone I may have hurt or whose right I may have violated. O Allah, shower Your mercy on him and turn my deed as a means of mercy for him. Cause him to be pleased with me. Cause him to forgive me and forget my mistakes."

A wrong thought

Mawlana Thanawi رحمة الله said about the Hadith with the supplication that people should not imagine from this Hadith that the Prophet صلى الله عليه وسلم has cursed those who have committed many sins. The Prophet صلى الله عليه وسلم has also said:

لَعَنَ اللّٰهُ الرَّاشِىَ وَالْمُرْتَشِىَ

Allah has cursed him who takes bribe and who gives bribe.

These people should not imagine that the Prophet صلى الله عليه

وسلم has cursed them because he him self has made another supplication:

> "O Allah those whom I have cursed, turn the curse into a prayer for them."

In the beginning of the Hadith with the supplication, the Prophet صلى الله عليه وسلم had said:

إنما أنا بشـــر أغضب كمـــا يغضب البشـــر

> O Allah, I am human and get angry as any human being can. So, if through this anger I have caused trouble to anyone or cursed him or reproached him then turn all that into a prayer for him.

So the Hadith mentions the Prophet's صلى الله عليه وسلم curse in anger which is a human trait. It may be turned into a prayer. If the Prophet صلى الله عليه وسلم has cursed anyone for a sin or because *Shari'ah* calls for it then that Hadith of supplication does not cover it.

Summary

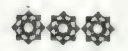
Thus, if you have violated anyone's rights and you cannot atone for that then make a supplication for them. It is not difficult to do that.

Only sit down and say to Allah, "O Allah, I do not know how many I have hurt and violated their rights. O Allah, let my wrongs turns into prayers for them and means of mercy. O Allah, clear their hearts of anger for me and cause them to forgive me."

These two things are known from the Prophet's صلى الله عليه وسلم *Sunnah* and the practice of our elders. May Allah cause us to do both these things! *Aameen.*

وَاٰخِرُ دَعْوَانَا اَنِ الْحَمْدُ لِلّٰهِ رَبِّ الْعٰلَمِيْنَ

And our last call be, praise be to Allah, Lord of the worlds.



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The position that Allah has granted the honourable Maulana Mufti Muhammad Taqi Usmani مدظلہ is very well known to everyone and it reflects Allah's approval of his services to Islam. His writings, sermons and research have benefited Muslims at every level of society.

A collection of his addresses and sermons has been published in Urdu, entitled *Islaahi Khutbaat*. It is a compendium of assorted subjects of Islam, like elementary deeds, rights of Allah and of fellow-men, current issues, disagreements within families, prayers and good manners as taught by the Prophet ﷺ, mutual relations and a host of other topics. In short, this book invites its readers to adorn themselves with good manners and to cure themselves of spiritual maladies.

Darul-Ishaat is also honoured to publish the English translation of this treasury, Discourses on Islamic Way of Life, to cater to the demands of the English speaking people and to enable them to derive full benefit from these lectures. Initially, the same pattern was followed as was adopted in Urdu and each volume contained lectures on diverse topics. However, these volumes are now re-arranged to group together each subject or allied subjects in separate book-form to permit greater benefit to students and seekers of specific information.

However, certain considerations do apply before studying these books.

This collection is not a specific writing of the honourable Maulana. Rather, he had delivered lectures, sometimes extempore and these were recorded and then a transcript was used to publish the Urdu books. The English translation followed next, the source of which is speech and not a written composition.

Though an effort is made in the translation to convey the meaning of the original message, yet possibility of omission or misinterpretation cannot be ruled out. It is nearly impossible to compress all aspects of the original in the translation. Hence, every deficiency, shortcoming or error of interpretation lies on the shoulders of the translator.

The honourable Mufti Muhammad Taqi Usmani مدظلہ is absolved of that and in no way responsible for that. In such cases, original cassettes should be recoursed to form an opinion.

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